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these who receive their powers by 12,000 per moners; if paid within six and the paid six the paid six the paid six the paid six the experience of six mands, close of the year, \$5,00. those who receive their paper by dwarce, and \$5,00 after six ments, and \$5,00 after six ments.

HE BOSTON RECORDER.

BOSTON, THURSDAY, JANUARY 15, 1846.

ERASMUS D. MOORE, EDITORS.

| Part |

M. MOORE, PROPRIETOR. VOL. XXXI. NO. 3.

erpreter, I am compelled to do so, and to maintain, that blood-revenge, in the common and proper acceptation of the aerm, had no place nor allowance in the Mosaic economy, but the most perfect exclusion and prohibition—in other terms, that the personal, private, unofficial execu-tion of the marderer was a thing unknown to the Hebrew law and unpractised by the Hebrew peobrew polity, so far from being a modified savage-ism in this thing, was the most perfect and equita-

I do not find, that you, or the authors quoted, ttempt any proof of your position. Dr. Rob and others find the custom rife among the Be-douin Arabs and other Eastern barbarians; and, apparently, without stopping to inquire, take it for granted that theire is the veritable Hebrew origid, and the Mosaic economy, by consequence, on well as other nations in a amount of the right of avenging injuries was a private and amount right. * It was not only allowable

shall see, of its true meaning. Suppose now, we study the Bible in its own on this subject, and not through the murky am Saxon and Arab barbarism. The first Bible fact, in the case, that commands our considpanalty—enforced requirement set is speer the nun-derer or commute his punishment on any considera-tions substeer. True, every possible safeguard is put up, to prevent any one's having a tunuleare's doom, except he be clearly proved, by "the mouth

All agree, with you, that the custom was vicious and wicked; was of long standing; was barbarous, and so prevalent and rife that it would not do for God to grapple with it directly; that the best thing even he could do, was to hamper it somewhat by cities of refuge, and thus, by a sthrewd indirection, so steal the march upon the Hebrew avages, as to bring their civil polity, in this thing, up to the amazing height of an improvement if you please, and as Dr. Robinson goes on to represent, upon modern Bedouin Arab-ism, yet but an improvement?

Doubtless, it may seem presumptuous in me to question so much learning and authority. But with the Bible before me, and studying it as its own interpreter, I am compelled to do so, and to

is in this thing, was the most perfoct and equitable civil arrangement for the punishment of murder that the world has ever seen. The limits of this discussion forbid a full illustration of this topic. I can only give some leading hints.

I take it for granted that yes do not regard the death penalty for murder, when inflicted by due the death penalty for murder, when inflicted by due and fair process of law, as of the nature of private retaliation or blood-revenge, but only as the execution of even handed justice. If you do regard it as such revenge, I cannot of course dispute your position. So far from it, I maintain that such execution of the murderer, was not only allowed among the Hebrews, but commanded by divine authority, and its neglect visited with the screet, judgments. Agreeing however, as I suppose we do, on this point, the question before us is, not whether the murderer was allowed to be legally and officially executed among the Jews, but whether personal, private, and unofficial execution was allowed.

THE RECORDER.

**This Work is distinct to body and discharge with the power of the body and the efore me, and studying it as its I am compelled to do so, and to blood-revenge, in the common ptation of the serm, had no place in the Mosaic economy, but the clusion and prohibition—in other terms, if his were the work of blood-revenge or private retaliation, in any proper sense of the terms.

But such he was not; nor was such his office or his work. Everything said of him in the Bible oblation of the law; and that the Hebrew peoblation of the law; and the mutch the work of blood convicted but at the mouth of two or more "witnessenger was and his punishment is, not solitated in blood be shed for him." If it be done tha

called, was the Hebree first born, or his legal substitute, and no other. He may have been the first
born of each individual family—in which case
there were as many avengers as families, but no
more. Or, he may have been only the first born
of the family standing at the bead of each subordinate division or cluster of families, in each Hebree tribe—in which case there were only as maand thenceforward reigned in Jerusalem "over
and thenceforward reigned in Jerusalem "over
"tond and thenceforward reigned in Jerusalem "over ral, and the Mosaic economy, by consequence, only a restriction or improvement, in this respect, upon their barbarism. Our English translators seem to have foisted the thing into the Bible much in the same way. Duelling, says Vattel (Law of Nat. B. I., c. 13, §176) can sever be stopped "till men have got rid of the Gethic idea, that honor obliges them, even in contempt of the laws, to average their personal injuries with their own hands."

Among the nations, Saxon and others, that overant he Roman Empire, Dr. Robertson, (Charles V. sec. 1.) says—"The magistrate could hardly be into the surface of th in the hands of private persons. Resentment was almost the sole motive for prosecuting crimes. He who suffered the wrong was the only person who had a right to person the flood, at the second outset of the exact or to remit the punishment." And, in sole was a sull as other rations in a similar state of society, the right of avenging injuries was a private and servants, as well as other rations in a similar state of society, the right of avenging injuries was a private and books of the jepuits, they "will find there but one meaning—The death of the other? Or, do I read the sacred page only with perverted eyes? Had the great antity and force of character gave way to effominate, in the figure of the other? Or, do I read the sacred page only with perverted eyes? Had the great antity and force of character gave way to effominate, in the figure of the possible part of the other? Or, do I read the sacred page only with perverted eyes? Had the great antity and force of character gave way to effominate, in the other of the other? Or, do I read the sacred page only with perverted eyes? Had the great antity and force of character gave way to effominate, in the other? Or, do I read the sacred page only with perverted eyes? Had the great antity and force of character gave way to effominate, in the other? Or, do I read the sacred page only with perverted eyes? Had the great antity and force of character gave way to effominate, in the other? Or, do I read the sacred page only with perverted eyes? Had the great antity and force of character gave way to effominate, in the other? Or, do I read the sacred page only with perverted eyes? Had the great antity and force of character gave way to effominate, in the other? Or, do I read the sacred page only with perverted eyes? Had the great antity and force of character gave way to efforminate, in the other? Or, do I read the sacred page only with perverted eyes? Had the great antity and force of character gave way to efforminate, which she conduct the sacred page only with perverted e muti the punishment." And, in moto race in the great human experiment. In other terms, on this supposition, he was "the Lion of the while he (2. Sam. 11: 1), "tarried still at Jerusarand and servants, using upon the same of society, to the fine of Judah"—fit type of Him, who is the First terms, of an evening injuries was a private and it. " It was not only allowable ones to avenge the injuries of their was incumbent on them." And our to whom "all nower in heaven and sawith it." twansistors, familiar with the barbarism of their smeatry and scarcely quit of its remains in their own time, seem also to have taken it for granted, that the early Jows were equally barbarous; that their civil polity instead of being God-revealed grew up step by step from barbarism as did the English; and that the old Baxon and Gothic custom of blood-revence was also the veritable Helmey; and to have translated the Hebrew text, therefore, for no other reason, in violation, as we for their discovered the proposition, the very said to have translated the Hebrew text, therefore, for no other reason, in violation, as we for the coursed executioner.

To whom "all power in heaven and earth" is committed; and who, as bearing "the government of the government of the government of the twenty and both in his keeping the highest executive authority of the Universe—the life and desting the integer sould not be presented in the own way—that the venger, so called, was always some Hebrew the sword" which had made desolate another's therefore, for no other reason, in violation, as we required executioner. to whom "all power in heaven and earth" is com-

one, for no other reason, in violation, as we required executioner.

Nor may you say, in roply, that in all this God merely took up the individual as the avenger, on on this subject, and not through the murky where the custom of blood-revenge present the case, that commands our considing, and the control of the control parary legal authority and power. For first, it is first horn, (9 Sam. 13.) instead of protecting the parary legal authority and power. For, mrs., it is first born, (2 Hain. 10,) Instead of presenting the not true as a fact, that where this ensuren prevails, it is only the first born who is expected to favoured brother. The father, not now a faithful avenage and who does in fact do it. Besides, the avenage and who does in fact do it. Besides, the arrangement here was not of the nature of restriction and temporary existence. It was fundamental and permanent Jewish law, that the murder-area is all the nod disk the property of the law into its own hand, and slays the innecessors more than a superior that except that are now by an extent of the control of the law into its own hand, and slays the innecessors more of witnesses," more than one, to be a marderer.

The fact of his murder being, however, clearly show, then nothing is to speak men. He had an adjust the way are of the mature of responsition and temporary existence. It was fundamental periad have to the wind and permanent Jewish law, that the murder was provided—no of the way previous throws, then nothing is to speak the way are to death. "Others affection, no longer shows, then nothing is to speak the way are to death." The he high of might be to endure it, takes the execution of the law is not the kingdom of Naples in 1622; I speak only of Carbolic contries." We may add that Prace condemned the joguite for opposition fallen through; almost a large small take no effection, no longer shows, then nothing is to speak this. But he high on of the winders was provided—no or the winders shall doe, and sile by the averager's hand. No stiff the projects for opposition fallen through; almost the kingdom of Naples in 1622; I speak only of Carbolic contries." We may add that Prace condemned the joguite. The chore the minist in own hand, and slays the incostocus monster. Conscious, however, clearly overly state. After executions of the depting of the great crisis into which the kingdom of Naples in 1622; I speak only of Carbolic contries." We may a did that Prace on Carbolic contries. We may a stable to endure it, takes the executions of the wind mental and permanent Jewish law, that the markers is now hand, and slays the incostocus monster. Conscious, however, clearly of the from Prof. After executions of the church is brought to be were executions. We may not politic the first of the first of the first of the world, Mr. T. thus concluded. Now every great the world, Mr. T. thus concluded. Now every great the world, Mr. T. thus concluded. Now every great the world, Mr. T. thus concluded. Now every great the world, Mr. T. thus concluded. We may not politic the first of the first of the world, Mr. T. thus concluded. Now every great the world doe by the hand of the world, Mr.

brew first born. As such he bore the family came in like a flood. A large portion of the population, and his brethren in being called after it were called after him. He was heir to the entire der ovangelical influences. Long may the venoriginal family inheritance—"all that I have," erable Doctor live, and much good may God enable him to do to his parishioners and the world. "is thine. His brettern were joint-heirs with him. If in the use of the portion committed in trust to them, any part of the inheritance became THE WORLD AGAINST THE JESUITS.

born, as the goël (Rede type. He is the "first born among many brethren." Of him, "the whole family in heaven and
earth is named." He, is "heir of all things." To
terior of regularity, disgraced in their maxims, and, him, are given "all things that the Father bath"- to render themselves more powerful, given up to e inheritance of the Godhead. All that are "joint heirs" with him, "to an inare his are "joint heirs" "with him, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." To him, in 1814. The Romish church still defends the as the great executive, "all power is given in jesuits, and stands before the world as their accomplice. But this is not true of all Roman cathshoulders," and his people, like the Jews, are not olics. The attempt of the jesuits to get the control shoulders," and his people, like the Jews, are not to avenge themselves, but leave judgment to him. In his deep heart of love, all injury to them is injury to him—"inasmuch as ye did it to one of the least of these my brethren, ye did it unto me." In his steady care and mighty power, no eneuty can ever pluck out of his hand, or escape his official and rightsous retribution. Against all aggressors, in heaven, earth and hell, he is the great protector, the inheritance-restorer, the life-redeemer of his people—the protector, restorer, and redeemer of soul and body, as the Hebrew he are no foliated production." God give us, the saw, "official transport, military tyranus, and

Yours for the truth. A. A. PHELPS.

duty of foring God, and especially in answer to ity with which this sectory has degenerated. Where the question,—" When, or at what time, is a man shall we find anything like it in any other order?

so renderit in other texts. It is the very term descriptive of Christ, in such passages as those— it know that my redesencer (goil) livesthe "..." Thus saith the Lord, thy (goil) redeemer "..." The redeemer (poil) shall come to Zion." Had our translators rendered the term uniformly, they would have said "redeemer of blood," not revenger. But the term blood also, in the scripture use, is often synonymous with life—as "his blood (life) be on us "..." thou shall not stand, (Lev. 19: 16.) against the blood (life) of thy neighbor." This is its use in the original Noachic law, where the blood is expressly said to be "the life," and is used as one with it. Of course this is its meaning in the incorporation

be "the life," and is used as one with it. Of course this is its meaning is the incorporation of that law into the Hebrew polity. The true import of she phrase above then, is, "life-redeemer," or "the redeement of the life."

Now, is this import, we see at once who the Hebrew goll was, and at what an infinite remove his effice-and work were from that of private retailation and personal revenge. He was the Hebrew first born. As such he bore the family name, and his brethren in being called after it was an late of the property in the came in like a flood. A large portion of the population of this ancient town are now brought unstant.

trust to them, any part of the inheritance became alienated, it was his to re-purchase, redeem, restore it. He was invested also with the finally authority. As its highest executive, the government was on his shoulders, his brethren were his subjects and be their protector and defender. None could injure them, but as they injured him; and none could pluck them out of his hand, so fits he in hall power to defined and rescue. Let the said the said of the defender in expitation of his crime. And all this he did, as the divined constituted and legal civil head and executive of his brethren. And in this, what, brother, was the gold of the Hebrew state, but the representative and type of the Great First. tive and type of the Great Pirst- raised the star lard in defence of religion." In 1773 born, as the goel (Redeemer) of the world? And how fitting! As with the type, so with the anti-

aggressors, in heaven, earth and hell, he is the great protector, the inheritance-restorer, the life-redeemer of his people—the protector, restorer, and redeemer of soul and body, as the Hebrew goel was of the body only.

Was not the Hebrew life-resuch a police (that of the jesuits) should sully our such a police (that of the jesuits) should sully our France." He challenges men to study, and tells deemer of the body the type, and fitting type, of the great life-redeemer of the soul? And was not the work of the one at as utter a remove from sort the work of the one at as utter a remove from the work of the one at as utter a remove from the type, and books of the jeguits, they "will find there the type in the property of the pr ly and by indurection? O no. It cannot be, simple and natural means which have generally be a means of the succeeded (with the permiting late teach bride by the profusions word of life. But, putting it away, and admitting for once, that a God-revealed civil polity was really something better than an improved barbarism, what, brother, becomes of the argument for elaware for always for consulted sceneral. We describe the instrument of which Jerome speaks, argument for slavery from blood revenge? We split look at polygamy in my next.

"Ho alludes to the "sisters of charity," the "ladies of the sacred heart," the "mother abbesses," &c., all which are directed and governed by the jesuits.

We must give also a few passages from Quinet.

"Jesuitism is a machine of war." "The nations "It is worthy of note that the Bible never speaks in the plural, of avengers or revengers. The term, in the Hebrew, is always in the singular number. It is so in the English translation, with but one exception, (II. Sam. 14:

"Jeautitism is a machine of war," "The nations of the fact, and so the margin shows, it is singular in the original, and should have been so transitionally in the properties of the singular in the original, and should have been so transitively and the singular in the original, and should have been so transitively are those in which the Society could be a support of the singular in the original, and should have been so transitively are those in which the Society could be a support of the support credit and authority, are those in which the Society of Loyola has its hearth." "The mission of jesuitism

WHEN SHOULD WE LOVE GOD?

M. Pascal, a devoted member of the Romish church, has set forth, in his Provincial Letters, the opinious of several distinguished jeeuits, as to the distinguished jeeuits, as to the Brahm, the Scotch Free Church have a coilege alliance with civil power; the result has the question,—"When, or at wast time, is a man oblight of have an actual love or affection for God?" One jesuit, Saurez, says, "It is enough it if the bull of constitution is of 1540. Already the source; that the whole attempt has proved abortive; the public indignation has subsided; from the Low Countries and Portugal in 1578, from the love him at the point of death." Others

his deeply interesting lectures, last Sabbath evening, to a crowded audience. His subject was, the relations of France to Protestantism.

He spoke of the present state of things in France as the result and development of her past history: Voltaire and Coligny still live there. Calvin, Richelieu, Bossuet, Saurin and others, have each their living representatives; the Jesuit and the Jansenist are there. The influence of France upon Europe and the world was represented as most important. The revolution in England two centuries ago, had little effect upon the neighboring nations, for she is isolated by her position, and ing nations, for she is isolated by her position, and by her language. But the French was the language of their courts, and through it the shock of the French revolution was transmitted beyond the Rhine, over the Pyrenees and the Alps.

the infidel philosophers was not against the piety United States. Suppose now, we allo of Fenelon, and Pascal; they attacked religious despotism, their cause was identified with the cause of humanity, liberty, and progress, and therefore it prevailed. The same great parties in the same ratio with our population; for the property of agitate France. Much indeed has been gained by the past struggles. The Protestant church is tolerated and supported by the government, and the situation of the Romish church is such that reclong a collision must take place, with the literary and political men of the nation. That church, with but little exception, is entirely jesuitized. The consequence of this is, that the spirit identities to be consequence of this is, that the spirit is desired to be consequenced to be set to be principle that bodies move together the political transfer of the consequence of this is, that the spirit is the consequence of this is, the consequence of this is, the consequence of this is the consequence of the conse the spirit of liborty. Hence the change is seldom Ephesus, Corieth, Antioch, received the made from papal superstition to infidelity, or from infidelity to Popery, without being complete. The middle ground of the Reformation, on which multitudes in Germany and Switzerland rested, is not yet found by the educated and political men of the church, saw those who along the representation of the church, saw those who along the representation of the church, saw those who along the representation of the church, saw those who along the representation of the church, saw those who along the representation of the church, saw those who along the representation of the church, saw those who along the representation of the church, saw those who along the representation of the church, saw those who along the representation of the church, saw those who along the representation of the church, saw those who along the representation of the church, saw those who along the representation of the repre

France.

The French Protestant church has many claims upon our sympathy. France was the land of fremaeus, and the birth-place of Calvin. That beautiful land of the vine and olive witnessed the first uprising of the intellect from papal oppression; and we long to see the land, so often bedewed with the land, so often bedewed with the land, so of the intellect from the land, so often bedewed with the land, so of the land of the land, so the land of the land, darkening the very aky, as doves on the land, darkening the land, dar we long to see the land, so often bedewed with times, he said, he at a loss to form in the blood of patriots and martyrs, enjoying spiritu-lal liberty. May God bless his own church in tures. If, for instance, we read that France, and everywhere give victory and triumph shall be exilted, and every mountain an

general conference of the friends of missions in the city. A full audience, mostly ladies, assembled in Dr. Mason's church. Statements were made by Rev. Dr. Armstrong of the American of civilized life introduced into distut per content of civilized life introduced into distut per content. made by Rev. Dr. Armstrong of the American of civilized life introduced into distint pa Board, in reference to the present condition of the world, and prospects of missions. The decay of almost every system of delusion he noticed as an of the way of the Lord is preparing, and he almost every system of delusion he noticed as an the way of the annu se proposition and the sign of the times. Budhism, said he, is prophecy is fulfilled.

And do not events of the present the most extensive system of error in world, embracing among its votaries some what grand results may soon be three hundred million of the human race. Candia, for in in Ceylon, is the capital city of Budhism, and and India, opening those old realms the same relation to it, which Mecca does tion to the light of life. Look at t

bears the same resistion to it, which prices does to Mohammedanism, or Palestine to Christianity. Here resides the high pricest of the faith; here is to his bone, and waiting only the brest the chief temple, for this was the birth place of Boodh. The king of Siam, who for some years has taken much interest in the progress of Budhastaken much interest in the progress of Budhastak hism, recently wrote to the high priest in Candia, progress of the to inquire into the condition of the faith. He was answered in a doleful strain, complaining of the great decline of the system, on account of the progress of European civilization, and the labors of missionaries. The high pricet begged for money learning to the condition of the progress of European civilization, and the labors of missionaries. The high pricet begged for money learning the condition of the progress of European civilization, and the labors of may soon be fulfilled over our land, and all is missionaries. The high pricet begged for money learning the companying art, and cupicity, and power. and men, lest Budhism should entirely die out in fixing the points of its capital. What was the effect of this epistle around the world. By the agency of much upon the mind of the king, is only to be infermed, some by one motive, and some by s red from the fact, that, soon after, the mission in Bankok received a proposal from the Budhist priest there, who is the king's brother, offering to influence. Let now the divine elect erect on the premises of the temple, a chapel for poured out as at the day of pe the use of the mission, in preaching, distributing may witness such a blaze of light as tracts, &c., provided they would instruct a class in the millennial glory. We have a of Budhist youth in European literature. This adapted, all the mac proposition has been accepted. This Budhism is the Divine power?
has been compelled to bring its works to the light
Rev. Mr. Thompson of the Tabernacle ad --forced to take up the gauntlet, and defend itnelf by reason and learning.

Next to Budhism, Dr. A. noticed Braminism, in the conversion of the world is, the noral part of personal faith. The church has tried to self by reason and learning Calcutta, in the midst of a population who worship tablish hereelf by ecclesiastical organization

for the education of young men, numbering some
1300 students. In April last, several were baptised. This excited great commotion among all classes of Hindoo society; 700 of the students withdrew; public meetings were held, resolutions to-d y. adopted, and subscriptions raised, for establishing a Hindoo college in opposition to the mission voluntary association, yet the world is not verted. We want the grand cleaned of your states these the other contents of the content of the content

operations, determined to regain all and more than they have lost at home. It is well understood that they have lost at home. It is well understood that they have lost at home. It is well understood that they have lost at home. It is well understood that they have lost at home. It is well understood that they have lost at home. It is well understood that they have lost at home. It is well understood that they have lost at home. It is well understood that they have lost at home. It is well understood that the jesuits of charged the same popels. The people therefore ought to be aware of their character and operations.

Some will say "it is not so—there is no danger,—these priests are a very harmless people." In this provoking stupidity lies our danger. Before they get their eyes half open, the language of Michelet will be applicable to such people. "Are there jesuits? A man asks this question whose wife they at laready govern by a confessor of their own—the wife, the house, table, hearth, bed. Temorrow they will have her child." The papal power of deception is astonishing. It is, in the form of jesuitism, that "working of solan" which includes "lying wonders, strong delusions, and all decisions is understood that "lying wonders, strong delusions, and all decisions in little reason to suppose that the jesuits will be forcibly expelled from this country. So much groater therefore, is the necessity that they should be watched, exposed, and resisted. Their is not the men to mould the character of this is not the pope would rejoice to see us directing our attention there even, while they are choosing and fortifying their positions here. Mr. Hogan may be right in suggest-

thology, said he, to consider the golden age of the world as past; the christian believes it is yet.

then twenty-five years hence we sha Dr. Adams described the origin of French infidelity to religious intolerance. The first onset of one hundred and sixty million Infidelity and Rome, still lions, at the end of twenty-five, fifty, or

Indeed society is organized with special

the truth.

Monday was the day annually appointed for a cy, but if we see the wall of China fall

tance at the governmental

in; and he will in like manner find ine ow. If we would perform our part in the t era of the world we must cultivate more higher life of faith. O be baptized with the is of Christ! Go to the cross, that you may n how immanuel loved the world, and that may sympathise in that love. We have never seen what the mind of man can accomplish in grander, and Napoleon, but never yet have we a what this same mind of man, animated with rerily believe that the next stage to be reached is world burns up Paul will cease to be ant, as indicating the presen ing in regard to the cause of mi lization, and those who sac sure of a week day to this

MERITS OF CONGREGATIONALISM. MR. MCCLURE'S RIGHTH LECTURE

The subject of Mr. McClure's lecture at Pari The subject of Mr. McCaure a fecture at Park street Church last Sabbath evening was, The Merits of Congregationalism. Text, Acta 24: 14; But this I confess unto thee, that after the way which they call heresy, so worship I the God of sup futhers." In illustrating the subject, the loc-1. The entiquity of the congregational way. In proof of this he referred to the Bible and not to

gan authorities, quoting a saying of one of England's most distinguished antiquarisns, that,—
abating holy writ, it is as impossible to find aniquity without fahle, as an old face without a
rrinkle." Little credit was given to the fathers, clesiastical writers, as authority on this white the was strange that so much respect had seen paid to these ambiguous oracles, when it was so easy to quote fathers against fathers, and ouncils against councils. The fact that they wed nearer the time of the apostles did not take them competent witnesses. To show this, eference was made to the probable and utter bilere of any attempt to gather from the tra ditions now existing among the people, anything like an accurate account of the affairs and practices of the first settlers of New England. A instory thus drawn up, would abound in gross mistakes and fabrication. What reliance then are we to place upon traditions, received by men rho lived as far from the apostles as we ar from the puritan fathers? Such authority was to lubious to be trusted, especially when the apos cles had committed to infallible records all the traditions which they wished to hand down to vaccessive ages. A more thorough knowled of the doctrines and usages of christianity, was said, can be derived from the volumes of I Dwight, than from all the ponderous tomes of ers aside, saying,-" When God's word is by the nded, construed and glossed, the oil and make the milk black." And Lord B was quoted as saving,-" Time seemeth nature of a river or flood, that bris sketh that which is solid and grave." If tiquity is to decide the point, said the speaker, let us go back of the old writers to the Bible. Why should we be dailying with the fathers, when the Bible so far exceeds them in everything that can benefit us? Well has it been said,-" The Bible is older than the fathers, truer than traditi wiser than councils, more learned than unive ties, more orthodox than creeds, more infallible than popes, more authoritative than priests, more owerful than ceremonies, more reliable for the ordd's salvation, than anything and everything else under the heavens.

When the papist asks us, where was ve swer as John Wilkes, the celebrated sheriff r orted upon the papist in a similar case.- "Si oined the witty sheriff, "where was your face before it was washed?" Let popish corruptions, continued the speaker, be washed off and purged away, and the fair face of the church will reapwar in its primeval beauty. Or we may answer with Luther to the priest who asked,—"Where was your church during so many long centuries;"
To which the reformer replied,—" My church was where yours never was-in the Bible." The pon the rock of truth-that rock of "primit

foundation."

2. The catholicity of the New England church
government was adduced in proof of its merits.
By catholicity was meant that which rejoices in unity of the spirit, rather than of outward forms. It was clearly shown that our chareness for catholicity, will compare favorably with any other religious bodies. As to forms we allow great liberty, and on this point the lecturer was clear and eloquent. We give entire the following beautiful namage in the lecture.

mion, why should the entire visible church be hown down to the dead level of a dull uniformity Variety in unity is the fashion of heaven. In God himself is seen the adorable mystery of trinity in unity, investing his lightning-shrouded throne t with threefold glory and indivisible perfection. The living creatures about his throne variously represent distinct powers and virtues. The ming scraph and the rushing cherub are glorious in their several make and mould. From istrant spirits, there be many gradations of might and beauty, even as one star differeth from another. And as ipening in wisdom and grace for a thousand roam; and with these is the infant which fell on years and with these is the later than the salesp with the baptismal dow still fresh upon his blow. Q, in that day, when God shall make up his jewels, and shall set them in his crown, it late will be gemmed with a gorgeous variety of pre-cious simas, not cut to one size or shape, nor tinged with the same unvarying hue. The sap-phire shall blaze along with the diamond, and the any for ruby blush between.

3. The merits of Congregation its scriptural spirituality. The grace of God in he heart is an inner life, which, instead of adapting itself to the outward shape, conforms that to week itself. As the solid bones of the head fit themearlies to the conformation of the soft brain, so the outward forms of our religion should take their shape from the animating and assimilating spirit within. And resuming the figure, when the brain is dead so is the skull, which yet long retains its figure, after the other has disappeared. Even so are all the forms of religion dead and defiled, Nos.

when its life and spirit are departed.

We regret the want of space to follow the lecturer through the many pertinent and striking il-lustrations of this part of his subject; especially where he dwelt upon the republican tendencies of Congregationalism—its fitness to calarge the

and porn,
age may in some respects appear,
, let us rather look to the essing
o the evening twilight. I have al-

ch we may expect from the pre

s of the West, the rapid growth of a so

to rees of the West, the rapid growth of a son there, and the tide of emigration the possible collection of the mountains, who can desirate the most bold and vivid figures of property ay soon be fulfilled over our land, and all lands of is employing art, and cupidity, and power, is fing the points of telegraphic communication around the world. By the agency of montained, some by one motive, and come by another, is it leading its wires from point to point, till some like landing its wires from point to point, till some all the no place not within the reach of christian fluence. Let now the divine electricity to to he place now the divine electricity be red out as at the day of pentecost, and year witness such a biaze of light as shall sale to millennial glory. We have all the sale of the machinery arranged, but O where Divine power?

udience in conclusion, open the permitty of faith in Christ. What is made neen of the Taber e conversion of the world is, the most prevent of the world is, the most prevent would faith. The church has tried to use hereaft by ecclesiastical organization, one with civil power; the result has always oppression and darkness; and it is beautiful to the church and the civil power, that the hes of Germany and England nood remains of the church and the civil power, but the hes of Germany and England nood remains

of faith.

speaking of the great crisis into which
resh is brought by the present position of
thi, Mr. T. thus concluded.

every crisis in human affairs faith, and
r other, the men to conduct it; and the

is will find the men somewhere, and will bring them forth. When

THE BOSTON RECOR DER.

Vigure and to will be the manufacture of the state of the st

don't us that which is light at least and any other production of the bringest.

Wards. Terrance Convertee The maximal adoption. We give entire the following beautiful passage in the lecture.

And if only there he a spiritual and internal mine, why about the theore down to the deed level of a child uniformity? Verying in unity in the fashion of hazare. In God, the purpose of the following the second of the control of the purpose of the following the purpose of the fo

Legislation of the state of the

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Abbott's Notes

Abbott's Notes

On the New Testassen: Published by CROCKER &
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The New Testanent of our Lord and Savior Jesus
Christ; translated out of the original Greek, and with the
former translation diligently compared and revised yith
brief explanatory notes, by Rev. Jacob Abbott, auther of
the Young Christian, Corner Stone, Way to do Good,
etc. etc. and by Rev. John S. C. Abbott, auther of Mocherections of the Control of the County Christian, Corner,
Edit S. Home, Path of Pacce, etc. This
work ison. Child at Home, Path of Pacce, etc. This
page, and embellished with maps of Asia Minor and work is comprised in one volume, 12m. of about 600 pages, and embellished with maps of Asia Minor and Camana.

The notes we should judge to be truly illustrative. The competency of the authors on the score of literary attainments, will set be questioned. We are permaded from the notes which we have consulted, that there has been an honest purpose in these annotators to let the Rible speak out its meaning plainly.—Porfand Ch. Mirrer.

Jan. 15.

Jan. 16.

Publications of Mass. S. S. Society.

Publications of mass. S. S. Stockey's From the Descriptive Consequence. Price, ettliched, 4 cents; bound, 9 cents.

M. detailing the case of Many, who was an ancommon little child, the debyed her parents, repeated of her faults, was rest cheered believed to dever told a new role of the faults, was restrictionate and ethical told of the worship of God, and when the was about the children in the manufacture of the worship of God, and when the was about the children in the language.

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Jan. 18. A. S. JORDAN, No. 2 Milk street.

TEETH INSERTED on a New Plan, and unusually pavorable terms.

Orinions of the Press.
From the Christian Register

From the Christian Watchman.
Denditry—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of feeth, inserted on a new principle.

Dr. Morton has studied the dental art theroughly, end on strictly scientific principles. He has in his possession the finest antonical preparations, illustrative of the structure, positions, gradual development, and decay of the structure, positions, gradual development, and decay of the suppression of the structure, positions, prediction from Paris aspready for use.

Remerkable Operation—Dr. Morton, a dentist of this city, has recently performed a very successful and difficulty owitness. The patient had no plate and a hair lip. The deficiency is the palate was explaid by a gold plate, to which the palate was explaid by a gold plate, to which the palate was explaided.

Dr. Morton, No. 19 Tremont Row, has been particularly successful in centriving gold plates for the supprettion of surfacellation in some recent operations of a very difficult assistance.

Having witnessed the apperations of uniting gold plates.

Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their as practised by Wells & Morton and having, by as practized by Wells & Morton, and having, by their request, analyzed each part separately. I do berely their the gold, used in the place of solder, for matting the plates, in forces; cards fise, which is equally pure as the plates are united in this manner the whole presents the same appearance as if never reported. Boston, Oct. 29, 1653.

CHARLES T. JACKSOF, M.D.

that he would repeat his loctures on a more exthere are posturately, who, before the flood, were
present of the second and t

The family Circle.

TO MY MOTHER.

How aft when borne in youthful glos Whence thou hadst fain withholder When others would embelden To plange in scenes I would let flee, How off both thy protection, Then held me from defection In whisp'ring, " then still lovest me."

Time since both flows, and deep that an Hath graves an codestrance No more of value appearance. But like the well-fiel living flome, it burns yet brighter, eleaser, And brings thine image nearer, To tell me thou art o'er the same.

When at that loved ancestral dome
I bade adies in serow,
Fondly I aw a merow
When I again as then might come
And own thy smile, my mother,
Which beans not in another
An in mine own, my childhood's home.

And now while from this hallowed spot, Beset by thousand dangers. Best by thousand dangers, I wander forth mid strangers To seek with them life's pending lot, It is thine own assurance, That bids me in endurance Be up and on, diabentened met.

I go—the conflict is begun— In manhord's sacred calling, In manhood's sacred call With formen thick appe E'ar prayed for thine absent son releateurs, N. J., Dec. 25th, 1946.

The Pilot's Boy.

BT C. J. PETERSON.

The storm raged loud and fierce. The wind swept wildly over the waste of waters, catching the spray in its embrace and huri-ing it furiously onward, so that the ocean seemed a vast sheet of foam. The clouds hung low and dark, scowling on the terrible vortex below. It was one of the most awful

vortex below. It was one of the most awful tempests that had for years devastated the Atlantic coast.

On a low, sandy beach, against which the waves thundered until the ground shook beneath them, stood a mother and her daughter, gazing anxiously seaward, regardless of the storm. So powerful was the wind that they could with difficulty stand; yet they fearlessly kept their watch, shading their eyes with their hands to keep off the spray, apparently looking for some object on the ocean. Suddenly the child cried:

"Mother! there they are!"

Mother! there they are!" "Mother! there they are!"
She pointed with a trembling finger as she spoke, and following its direction, the mother beheld a white speck, like a flake of snow, amid the dark waters, on the horizon. It rose and fell, but kept increasing in size, as if appropriate

if approaching.
"O Lord! I thank thee!" said the mother, classing her hands and looking up to heaven.
"The father of my babes yet lives; save him

"The father of my babes yet lives; save him for my sake."

It would have melted the sternest heart to have heard the deep emotion with which she breathed that prayer. Then, with hands clasped before her, she stood silent, watching the little bark which contained her husband and her only boy. And bravely did that gallant craft struggle through the tempest.—Now it would be lost to sight in a whirlwind of foam as it plunged through a head sea, and then it would re-appear, its white sail glancing like wing of a gull. At times the wind would press with such force on the close reefied canvass, as to lay her mast nearly level with the billows, so that the mother's heart nearly sunk within her, for it seemed then as if the brave bark would never recover herself; and again the frail spar would struggle upwards, and the boat skim along for a space, like a spirit walking the deep.

For nearly half an hour the little bark was thus visible: and during that period the moster.

convalued with the fearful agony of a hereave all the fearful agony of a hereave and the fearful agony of t

Miscelloneous.

Sins of the Mormons.

A correspondent of the New York Journal of Commerce, writing from the Mormon region, says that the conviction has been forced upon the minds of the people in that vicinity, that Mormonism is a scheme for acquiring money and power, by unlawful means; that Nauvoo is a fortress, and that Hancock county has been occupied to give the administration of the law into the hands of the chiefs of the gang. With this statement every known fact agrees.

1. Their location in a region of sparse population.

2. Their location upon the borders of three states.

3. The assembling of so many men in a

3. The assembling of so many men in a place of no business.

4. It is acknowledged by the authorities of Nauvoo that great numbers of thieves and robbers have gathered at their city.

5. In the midst of swarms of theeves, the property of Mormons has not been molested only the Gentiles have suffered.

6. The fact that the swindlers and thieves who gathered there are the intimate associates of the heads of the Church.

7. In connection with the peculiar dialect of the gentlemen who live without work or ostensible means, the Mormon chiefs exhibit the same peculiar style of manner and bearing, but ill disguised by their saintly mask.

8. Their great solicitude for unusual privileges for their city.

9. The virtual nullification of all law in Nauvoo.

a that manaion used to be The hearted Hospitality,
His great fires up the chimney reared,
The stranger feasted at his board;
But like the skeleton at the feast,
That warning time-piece never ceased
"Forever—nerer,
Naver—ference,"

There groups of merry children played,
There youths and maidens dreaming straye
O, precious hours! O, golden prime
And affluence of love and time!
Even as a miser counts his gold,
Those hours the ancient time-piece teld,—

From that chamber, clothed in white
The bride came forth on her wedding night,
There, in that silent room below,
The deed lay in his showed of snow;
And in the hush that followed the prayer
Was heard the old clock, on the stair,—
"Foreys—never:
Nevez—forever."

All are scattered now and fied, Some are married, some are dead; And when I ask, with throbe of pain, "Ah, when shall they all meet again As in the days, leng since gone by," The ancient time-piece makes reply, "Forever-never,"

Naver here, facerar there,
[Flace all parting, pain and care,
And death, and tune shall disappea
Feaver there, but never here!
The horologo of Etarnity
Sayeth this incessantly,—
—Forcer—merer,
Neuer—forever!"

the same secular septe of manner and business of the same as it plunged through he had as, and the same secular septe of the same and the same secular septe of the same shade of the same secular septe of the same secular septe of the same shade secular securation of the same shade secular securation secured to the securation of the same secular septe of the securation securation secured to the securation securation securation secured to the securation securation securation securation securation securation securation securation security securi

The service of so giffed as author deserve to be universally read. We sancerely thank Mr. Jenkyn for the valuable additions he bus made to the theological department of our literature."

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It is System of Decrease; An examination of the prominent Arguments; A Sistement of the Arguments and the state of th

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Dr. Storre' Sermon,

PREACHED at the Ordination of Mr. R. S. Storre,
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Jan. 8.

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Jan. 100 Washington thread, beginning to the Manic, Plane Force bought and sold, let and mand.

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y time is the The paper will be forwarded until the subscrib

ERASMUS D. MOORE, EDITOR MARTIN MOORE,

THE RECORDER.

FOR THE BOSTON RECORDER. George Herbert.

This man, who was a minister of the Church of England, and a poet, was cotemporary with the Pilgrim Fathers who first came to New England. In 1618, one year before the landing on Plymouth Rock, he was chosen public crator of the University of Cambridge, (England), at which he was educated. He was a man of distinction in the literary world, being a brother of Lord Edward Herbert of Cherbury, a man who had the courage to call in question the fundamentals of religion, which nome had the hardiness to dispute beside himself.

Such was the high opinion of Lord Bacon, respecting the abilities and scholarship of George Herbert, that he would not suffer any of his works to be printed before they had passed the examination of this clergyman and poet.

One of the works of this George Herbert

Date of the works of this George Herbert has lately issued from the press in this country, entitled "the Country Parson," edited by Prof. Park of Andover. In perusing the work, I could not but rejoice that the learned Professor had left it entire, without expurgation. It throws light on one question of some interest and importance to the sons of the Puritans. It is this—

The Puritans of the 16th century, it is well known. have been represented and blamed

The Puritans of the 16th century, it is well known, have been represented and blamed as separating from the Episcopal church on account of a few externals, mere circumstantials, no way affecting purity of doctrine, or of worship; such as wearing a surplice, and kneeling at the eucharist. To this the Puritans have plead not guilty; and have averred that the Episcopal church was but partially reformed, that it had a large mixture of Popery in it, and that the tendency of the relics of Romish opinions and forms, left in the English church, was to lead men back to Rome. Now it seems perfectly fair to draw forth evidence from such a writer as George Herbert, touching the question, to what extent were

touching the question, to what extent were these relics of Popery a just subject of com these relics of Popery a just subject of com-plaint to our fathers?

Let us hear him on a few points.

I. In regard to prayer. The following is his description of "the parson praying."

"The country parson, when he is to read divine service, composeth himself to all pos-sible reverence; lifting up his heart and hands and eyes, and using all other gestures which may express a hearty and unfeigned devotion. This he doth, first, as being truly touched and amazed with the majesty of God, before whom he there presents himself; yet not as himself alone, but as presenting with himself the whole congregation, whose sias he then bears, and brings with his own to the heavenly altar, to be bathed and washed in the sacred laver of Christ's blood. Seclaint to our fathers? in the sacred laver of Christ's blood.

the heavenly altar, to be bathed and washed in the sacred layer of Christ's blood. Secondly, as this is the true reason of his inward fear, so he is content to express this outwardly to the utmost of his power; that being first affected himself, he may affect also his people; knowing that no sermon moves them so much to a reverence (which they forson behavior in the act of praying. And put thirdly, his voice is humble, his words treatable and slow, yet not so slow neither as to let the fervency of the supplicant hang and die between speaking; but with a grave livedliness, between fear and zeal, pausing yet preasing, he performs his duty." What a relic of Popery is the idea, that one man, a "parson praying," can "bear and bring" of whose congregation "to the heavenly aftar to be bathed and washed in the sacred layer of Christ's blood," Can a people confess their sins and obtain forgiveness by proxy? Must not every soul make the his own confession, and obtain his own remission, through the blood of Christ or die mission, through the blood of Christ or die mission. However, he had the his own confession, and obtain his own remission, through the blood of Christ or die mission. However, he had the his own confession, and obtain his own remission, through the blood of Christ or die ness by proxy? Must not every soul make his own confession, and obtain his own remission, through the blood of Christ, or die in his sins? Had we a true picture of an apostle praying, would it not differ much from this of "the country parson praying." The former would not be represented quite so mach as the latter in a state of concern respecting his "gestures" in prayer, nor his "treatable" i. e. moderate voice, nor his exact the medium "between fear and zeal." What follows is still more striking.

"Besides his example, he having often instructed his people how to carry themselves in divine service, exacts from them all possible reverence; by no means enduring either talking or sleeping, or gazing or leaning, or sleeping, or gazing or leaning, or

in divine service, exacts from them all possible reverence; by no means enduring either talking or sleeping, or gazing or leaning, or half kneeling, or any undutiful behavior in them, but causing them, when they sit, or stand or kneel, to do all in a straight and steady in posture, as attending to what is done in the church, and every one, man and child, answering aloud, Amen, and all other answers which are on the clerk's and people's part to answer; which answers only are to be done, not in a huddling and slubbering fashion, gaping or scratching the head, or spitting, even in the midst of their answers, but gently and pausably, thinking what they say."

What a picture of the inside of an Episcompal church in the country, an hundred years after the Reformation had been established in England! What talking, sleeping, gazing, leading and slubbering, gaping, scratching of the head, and spitting in prayer-time, i.e. during the reading of the prayer book; for it is not to be supposed that such a man as George Herbert would give instructions to a "country parson," which were not called for by the state of the times! So much, as our fathers believed, was the effect of reading prayers from a book. Their objection lay against the use of the book rather than the prayers it contained, many of which they acknowledged to be excellent.

2. Let us hear George Herbert on the sub-2. Let us hear George Herbert on the sub-baptizes of the calibacy of the clergy. "The

2. Let us hear George Herbert on the subject of the celibacy of the clergy. "The source parson, considering that virginity is a higher state than matrimony, and that the minastry requires the best and highest things, is rather unmarried than married." "If he be unmarried, and keeps house, he hath not a woman in his house; but finds opportunities of having his meat dressed, and other services done by men-servants at home, and his linea washed abroad. If he be unmarried and sojourn, his never talks with any woman alone, but in the audience of others; and that but seldom, and then also in a serious manner, never jestingly or sportfully." "He comm ner, never jestingly or sportfully." "He often readeth the lives of the primitive monks. often readeth the lives of the primitive monks, author hermits, and virgins, and wondereth not so much at their patient suffering, and cheerful dying under persecuting emperors, (though that indeed be very admirable) as at their daily temperance, abstinence, watchings, and constant prayers, and mortifications in times of peace and prosperity. "He keepeth his watch and ward night and day against the proper and peculiar temptations of his state of life; which are principally these two, opiritual pride, and impurity of heart. Against these ghostly enemies he girdeth up his loins, keeps the imagination from roving, puts on am by neither the whole armor of God, and by virtue of the shield of faith, is not afraid of the pestilence